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The Christian College, a true Agent in and for Christ's Kingdom.

THE

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PREACHED AT

THE CONSECRATION OF THE

CHAPEL OF GRISWOLD COLLEGE,

DAVENPORT, IOWA,

ON FRIDAY, DECEMBER 30, 1864,

BY THE

RT. REV. THOMAS H. VAIL, D. D.,

BISHOP OF THE DIOCESE OF KANSAS.

DAVENPORT:

PUBLISHING HOUSE OF LUSE & GRIGGS.
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DAVENPORT, December 30, 1864.

The Rt. Rev. THOMAS H. VAIL, D. D. :

DEAR BISHOP,

Believing that the publication of the able and appropriate discourse delivered by you to-day, at the Consecration of the Chapel of Griswold College, would most materially aid our Institution, and the general cause of Christian Education; we respectfully request that you will favor us with a copy for the press.

By so doing, you will greatly oblige

Your Friends

and Servants

in Christ Jesus,

HENRY W. LEE,

Bishop of the Diocese of Iowa.

H. N. POWERS,

President of the Collegiate Department of Griswold College.

R. D. BROOKE,

Professor in the Collegiate Department.

D. S. SHELDON,

Principal Preparatory Department.

JOHN CHAMBERLAIN,

Assistant in Preparatory Department.

To Bishop LEE, President POWERS, and others of the Faculty of Griswold College, Davenport, Iowa :

BRETHREN—Your note is received. The Sermon, of which you ask a copy for publication, was written in the course of the three days immediately preceding its delivery on Friday last. The subject, in our age, could not be a new one; and I ask no indulgence for the views presented. Faults of style or defects of plan will, I trust, be excused in consideration of the very limited time left me for revising the discourse. I leave my home this afternoon for my first visit to Kansas, and must depend upon your kindness to see the manuscript, which I herewith place in your hands, in safety through the peculiar perils of the press.

Believe me, yours fraternally,

THOMAS H. VAIL.

MUSCATINE, IOWA, Monday, January 2, 1865.

THE Chapel of Griswold College was consecrated to the worship and service of Almighty God, by the Rt. Rev. Henry W. Lee, D. D., Bishop of the Diocese of Iowa. It is a beautiful Gothic structure, designed and built by Mr. John Channon, of Davenport, and situated upon the grounds of the Institution, near the College building. It was erected by the Faculty, in connection with the Bishop, with the concurrence of the Executive Committee of the Board of Trustees, and by funds kindly contributed by citizens of Davenport, and a few friends in Chicago and in some Eastern cities. Its cost was about \$4,000, and it will seat two hundred persons.

Griswold College was established in 1859, the Preparatory Department having been opened in December of that year. It is under the auspices of the Protestant Episcopal Church in the Diocese of Iowa, though open to all, in its Preparatory and Collegiate Departments, without reference to ecclesiastical connections. The following are its present officers of instruction: The Rt. Rev. Henry W. Lee, D. D., ex-officio Head of the Theological Department; the Rev. Horatio N. Powers, M. A., President of the Collegiate Department; the Rev. R. D. Brooke, M. A., Professor in the Collegiate Department; D. S. Sheldon, M. A. Principal of the Preparatory Department; the Rev. John Chamberlain, A. B., Assistant in the Preparatory Department.

S E R M O N .

ISAIAH, XXXIII., VERSE 6. *“And wisdom and knowledge shall be the stability of thy times, and strength of salvation; the fear of the Lord is his treasure.”*

It seems to me, my brethren, that Christian people ought to try to live out the prophecies, so far as they describe the intellectual or moral character of the times of the New Dispensation,—that we should take the inspired predictions of the latter-day glory as one class of our guides in constructing the institutions through which we are to act for the elevation of society. Just as we take the precepts of the New Testament as authorities in everything, framing our individual action by them, and regulating by them also our social activities—whatsoever we do in combination with our fellow-men,—so we should look upon the prophecies, uttered by holy men who “spake as they were moved by the Holy Ghost,” as furnishing important directions for us. If we find certain circumstances always revealed as characterizing the period when God’s kingdom shall be fully established upon earth, then we should try to make those circumstances realized, as soon as possible, and as extensively as our influence can develop them; inasmuch as it is our bounden duty to labor for the coming of God’s kingdom every day, while we pray for it every day; and inasmuch as the doing of any one thing belonging to that kingdom is a step towards the eventual coming of that kingdom in the fullness of its love and majesty and glory into our needy and waiting world.

It is certainly one of the very common faults of too many of us, that, although we pray twice or thrice every Sunday in our public prayers, and several times every day in our family and private prayers, to our Heavenly Father, "Thy kingdom come," we scarcely ever think of that kingdom as actually *coming* in the present, but as always *to come* in the future. We forget that the disciples of the Lord Jesus Christ are every day living partly in God's kingdom and partly in the world; that every thought in accordance with the will of God belongs to us, as we belong to the Holy Father; that every word spoken and every work done, from the Christian motive, mark us in His sight as the children of His kingdom which is even *now* among men. Our Lord and Master has given us information upon this very subject; for, as St. Luke tells us, "when He was demanded of the Pharisees, when the kingdom of God should come, He answered and said, the kingdom of God cometh not with observation," or, "*with outward show*," as the marginal reading renders it; "neither shall they say, Lo here! or Lo there! for, behold, the kingdom of God is within you;" or, as the same marginal reading renders it, "**AMONG YOU.**" If, then, it be true, that God's kingdom is already come in part; that it is always coming in the present, in the sincere experience and efforts of the disciples of Christ; that men err, when they expect it only in the future, and then with great outward show, as in the rending of the heavens or in the rushing of fiery flames over the earth; and that those are right who, in simply enquiring after the will of God and patiently doing it, are thus laboring to realize His kingdom among and within themselves, as a daily blessing in answer to a daily prayer; then we are encouraged to search carefully in all the Scriptures for the will of the Father, and to endeavor to have it "done on earth as it is in heaven."

Now, to apply these remarks. We find, in our text, from the glowing pen of the Evangelical Prophet, a statement of some of the characteristics of the times of the Messiah, which we should receive as suggesting vital rules for our personal and active service in the cause of Christ.

That Isaiah, in the text, referred to Messianic times, is generally conceded. The primary application of the words was to Hezekiah, who, occupying the throne of Judah, was trembling in apprehension of the Assyrian invasion. The conqueror had vio-

lated his faith; he had spoken great swelling words against the Most High; he had broken up the defenced cities of the border; and with vast armies was threatening Jerusalem. In his extremity the king looked to God, and the seer was sent to comfort him, foretelling the destruction of his enemies, and the establishment of the throne of David in his person for many years. And, mingled in the mind of the prophet, with the thoughts of that small secular kingdom, were thoughts of another—a great and Divine kingdom; and with the person of Hezekiah the idea of another Son of David was blended—a nobler Prince—the one whom all the others but dimly typified—that Son of David who was also the SON OF GOD. Speaking in this double sense, the prophet said: “Wisdom and knowledge shall be the stability of thy times and strength of salvation; the fear of the Lord is his* treasure;” words having but an imperfect application to Hezekiah and his history, and never completely fulfilled in him, but waiting for their perfect application and complete fulfillment in the times of the Royal Messiah.

Assuming the interpretation of the text here given to be correct, we notice *three* of the prominent characteristics of the times of Christ, or the kingdom of God upon earth—*wisdom*, and *knowledge*, and *the fear of the Lord*. “Wisdom,” that is, religious teaching and doctrine, “and knowledge,” that is, general intellectual cultivation, (for these are the plain meanings of these terms, as they are frequently used in the Book of Proverbs, and in other parts of the Bible,) “shall be the stability of thy times and strength of salvation,” that is, shall be the basis of all national security and the means of political strength and preservation; “the fear of the Lord is his treasure,” that is, a real religious character, personal piety, is the most valuable possession, with and above all the rest, in the individual and in the people. These three things—wisdom, or religious instruction, knowledge, or general intellectual cultivation, and the fear of the Lord, or personal piety,—will be distinguishing traits in the kingdom of the Messiah, when it shall be universally and fully established; they *are* distinguishing traits in that kingdom, as it is now being established, by His Spirit and by His Providence, in and through His

* The transition, as in this passage, from the second to the third person, in a single verse, in reference to the same individual, is not unusual in the Hebrew idiom, as in the blessing of Jacob upon Reuben (Genesis, xlix. 4), so familiar to all readers of the Old Testament, and in other places.

disciples upon the earth. And these three things, as characteristics of God's kingdom among men, are therefore to be aimed at, to be developed, to be extended, by the disciples of the Saviour, in their active efforts for the benefit of the world.

Among the institutions originated by Christian benevolence, and working in and for the kingdom of God, *there is none*, it seems to me, *in which these three characteristic ideas of this kingdom are more admirably united or more clearly exhibited than in the Christian College.* The College, representing these ideas, is thus proved to be a Christian institution and a worthy agent for the Messiah in His times.

Take this College for an example. Here the child is received in his early youth, and, in the Preparatory School, taught faithfully and thoroughly in those elementary studies which lie at the foundation of a liberal education and of a successful business life. Then, after sufficient tuition in these elements, as he ripens in age and matures in understanding, he is advanced into the Collegiate Department, and for several years carried through a course of classical, scientific and literary culture. And then, if his heart so prompt him, he goes up, with the earnestness and vigor of a young manhood upon him, into the Theological School, where, in the study of exegesis; and in the reading of history; and in the balancing of controversies; and in the systematizing of doctrines; and in the practice of rhetoric; and in the discipline of style; and in the various exercises designed to prepare him for pastoral and for pulpit efficiency, he is trained for the work of the ministry, until he is at length sent forth as an ordained and commissioned ambassador for Christ to men. With the *intellectual cultivation* is associated, all through this protracted course of study, from the first day of the Preparatory drilling to the last day of the Theological examination, that *religious instruction* which should go with it, deducing, from the remains of classic paganism, evidence of the spiritual needs as well as of the large capacities of the immortal soul; showing the harmony of all science with the Divine revelation; and testing all philosophies and ethics and laws by the supreme morality and infallible decisions of the Word of God. Here, in this Christian College, we find distinctly recognized *two* of the ideas of the text—that "*wisdom and knowledge*,"—that intellectual cultivation and religious instruction, which are for the security of our times, and for the preservation of our people.

But, you very properly ask, where is the provision in this Institution for that *third* idea which the text suggests? What are the agencies arranged for the promotion of that "*fear of the Lord*"—that personal piety—which is the peculiar treasure, the most valuable possession of the Church and nation? I answer, we find the provision for this third idea in the occasion which has gathered us together to-day—in this beautiful Chapel, of which it is but just that we should say, the careful and tasteful plan, and the convenient arrangements reflect deserved credit upon the promising young architect who designed it, and of which the mechanical execution is deserving of honest praise for its excellence and for its fidelity. We find the recognition of the importance and necessity of personal piety, in this holy house, henceforth to be known as the Chapel of Griswold College, and this day "consecrated to the honor of God's great name, separating it henceforth from all unhallowed, ordinary, and common uses, and dedicating it to His service, for reading His holy word, for celebrating His holy sacraments, for offering to His glorious Majesty the sacrifices of prayer and thanksgiving, for blessing the people in His name, and for the performance of all other holy offices."* The adding of this Chapel to the buildings of the corporation, and the adding of its services regularly and permanently to the agencies of the Institution, perfect the ideal of a Christian College. In this house, infants and adults, from among those associated with the work of the Institution, either as teachers or pupils, or from the surrounding population, who, by the favoring Providence of God, are made partakers of its benefits, shall be dedicated to God by baptism. At this place some, who under the influence of Divine Truth have been led to see Christ's claims to their service and to desire to confess His holy name, shall, in their own persons, renew the promises and vows which they made, or which were made for them by their sureties, at their baptism, and thereupon shall be confirmed by the Bishop. In this place shall be received the blessed sacrament of the body and blood of Christ, which cannot be shut in by academic walls; and which, wherever administered, can never be denied to any who sincerely and worthily present themselves to receive it at the open table of their Lord. In this place God's holy word shall be read and preached

* The Form of Consecration of a Church or Chapel.

—that word which may never be confined to a select few, but is, whenever published, always published to the world; which, the Apostle tells us, is “not bound;” and which is proclaimed by those whose unlimited commission is: “Freely ye have received, freely give.” In this place some, consciously or unconsciously, (alas for them! if they be unconscious of the honor,) exhibiting the mystical union of Christ and His Church, shall be joined together in the holy estate of matrimony. In this place the disciples of the blessed Lord shall draw near to Him, to give Him thanks for the benefits which they have received at His hands, to set forth His most worthy praise, to confess their sins unto Him and to ask such things as are requisite and necessary as well for the body as for the soul.* In the services of this day is the complement of all that has hitherto been done for Griswold College. To-day, in the consecration of this Chapel as an established condition in the organization and working of the College, this Institution stands forth, although young and as yet without much strength, yet fully ordered and qualified, as representing the three essential ideas of a Christian College, and as a scripturally-approved agent for Christ’s work in the world.

It is of great importance to us, my brethren, both as we desire the general good of our fellow-men, and as we desire the special good of our beloved country, that we appreciate the principle involved in the text, and clearly enunciated elsewhere in the Scriptures, that *education, both secular and religious, and especially as these two classes are united, is the moral and political strength of a people*. And, therefore, both as philanthropists and as citizens, we should welcome the multiplication of Christian Colleges, and should sustain them as we have Providentially the opportunity.

Isaiah, the Divinely-Inspired, tells us, that “wisdom and knowledge shall be the stability of the Messiah’s times;” therefore, as Christians, we ought to try to extend wisdom and knowledge. Daniel, enlightened by the same holy Inspiration, informs us that, in the times when the Messiah’s kingdom shall be established, “many shall run to and fro, and knowledge shall be increased” (xii. 4); therefore the diffusion of knowledge is one of the means of preparing the world for Christ’s universal kingdom. We need not multiply proofs.

* See same Form of Consecration, &c.

But there are those who maintain that secular knowledge may never, in any system of public instruction, be given to the people separated from religious knowledge; and that, if the religious cannot be united with the secular, then the secular should be discouraged,—in other words, that popular ignorance without religion is better than popular education without religion. And, holding these views, they object to the only method of Common School or Public Education, which is practicable in our country under its political system. I contest this objection, for the reason that it is, in my judgment, far better for society to carry out a part of God's plan for social education and comfort, even if through our fault or our misfortune His whole plan be not carried out, than to neglect His plan altogether. And, moreover, I think that, in the applying of this objection to our system of Public Education as it operates in reality (however defective it may be in theory, if it be so defective), these objectors are guilty of a great practical mistake. For, while, in the theory of our Public Schools, the religious and the secular elements are not within them united, yet, practically, they are not in the whole education of the children separated; for the same children, who at certain hours of the day acquire secular knowledge in the Public Schools, are not prohibited from acquiring religious knowledge at other hours. And accordingly they are, at the same time and all the time, being taught religious knowledge in the families, the Sunday Schools, and the Churches of the religious bodies with which they are connected. And thus, in their whole education, by public and private agencies working together continuously, both the religious and secular elements of education are, as a general fact, practically provided for. And who shall say that, in our country, the great majority of whose citizens and voters believe in Christianity, while it is a part of our political theory that the civil government shall, by legislation and general taxation, provide only secular education for the people, it is not equally and emphatically another part of our political theory, that the needed religious education will and shall be provided by private and denominational instrumentalities?

Still, while justifying and approving our Public Schools, as, although an imperfect system, yet the best that is practicable under our existing political economy, I frankly admit, that the most perfect system, although, from its nature, more limited in its

work, is that where a religious body, sustaining an educational institution under its own oversight, provides, upon such a liberal basis as shall open its doors as widely as possible for the benefit of the public, for that special and distinctive religious teaching which shall go side by side with the secular; and which, while the intellect of the pupils is being educated, shall also, by His blessing, lead out their hearts and lives into the love and service of Almighty God. Upon this more perfect system, the Collegiate Institutions of our country, following the shining example of those of our mother-land, are generally founded. And this more perfect system we see at length completely developed in the history of Griswold College to-day, when not only the Chapel is built and consecrated, but its stated services are provided for; they being under the supervision and direction of the Bishop of the Diocese, who is President of the Board of Trustees, and *ex-officio* Head of the Theological Department.

I think those persons assume a great responsibility who, under any circumstances, speak lightly of intellectual cultivation. As God made the mind, He evidently designed it for improvement, and for the development of its powers by the discipline of education. It cannot then be wrong to carry out so much of His plan. St. Paul tells us, "he that cometh to God must believe" (that is, intellectually,) "that He is, and that He is the rewarder of them that diligently seek Him" (Heb. xi. 6), in which statement he shows that a certain amount of intellectual preparation is necessary to the reception of important religious truths. And St. James implies the same view when he asserts, "thou believest" (that is, intellectually,) "that there is one God; thou doest well; the devils also believe and tremble" (ii. 19). Intellectual faith is not enough for the salvation of sinners; but it is good as far as it goes,—"thou doest well,"—it is not to be decried in itself. This knowledge, as far as it goes, is desirable. Better for the opportunities of salvation to the undying soul, and more for the glory of God, that the sinful man, in his probation, should, like the devils, "believe and tremble," in view of the holiness of God and the terrors of His law, than that he should be, as the fellow of the blind, dead clod, in stupid ignorance of Jehovah. St. Peter writes to Christians: "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear" (I. Peter, iii. 15), to do which

intelligently a certain amount of information and mental accomplishment is necessary. And our Saviour makes an appeal to the judgment and intelligence of men, when he enquires: "Yea, and why even of yourselves judge ye not what is right?" (St. Luke, xii. 57). He also commanded: "Judge not according to the appearance, but judge righteous judgment." (John, vii. 24.) In both which passages He demands the exercise of thought and investigation, and of course implies an approval of that mental cultivation which exercises and enlarges the reasoning powers, and enables a person to form accurate opinions and judgments.

All truths are harmonious. The more real knowledge you give a man, the more you fit him for comprehending the highest knowledge. The more power you give to his mental faculties, the more ability you give him for investigating both the evidence and the distinctive principles of religious truth. "The habit of thinking comprehensively," says the distinguished and able author of the *Natural History of Enthusiasm*, in his thoughtful essay introductory to Edwards on the Will, "may be called a means of virtue." (Note E. E., page 157.) In another place he says: "It is proper to the human mind to conceive abstractedly of a mode of action, or a style of character, *better than its own*; and to assume that conception as a permanent object of desire. In consequence of such a desire, a tendency towards it, more or less strong and uniform, takes place. In this manner, amendments, reformatations, and even complete revolutions of character, are every day occurring in the human system. This intellectual operation runs parallel with the moral operation of self-education; and the one may be taken to illustrate or explain the other," (pp. 87-88). The more you enlarge the understanding of the man, the more exalted are the models for imitation suggested to him.

We do not mean that mere knowledge, whether secular or religious, directly reforms the heart. That spiritual change of character, which always accompanies a justifying faith in our Lord Jesus Christ, can be accomplished only by the Holy Ghost, acting, in the case of adults and of all responsible moral beings, through the truth. Our Saviour's prayer to His Father was: "Sanctify them through thy truth; thy word is truth." Would that this greatest blessing of a "new and contrite heart" might be the precious gift of God to us all through Him who loved us

and gave Himself for us! But while we do not believe that knowledge itself regenerates or renews the soul, we do believe that it prepares the mind for embracing that system of religious doctrines through which God accomplishes a spiritual reformation. It shows the connections of truth, and the relations of truths to each other. Christianity approaches the educated mind with proofs which make the man an intelligent defender and a firm, confiding disciple. It unfolds to him every day some new evidence of its heavenly original. It stands in the middle point of the wide field of knowledge, under the apt personification of Truth, extending her sceptre over each of its many departments—over Morals, as the arbiter of Justice; over Politics, as the faithful umpire who reconciles or decides between apparently antagonistic principles; over Metaphysics, as the guide who defines its paths and adjusts its boundaries; over Fixed Science, as the celestial counsellor and companion, who teaches it to seek ever His glory who “laid the foundations of the earth so sure that it should not be removed” (Ps. civ. 6), and who “callesth all of their host on high by names by the greatness of His might.” (Isaiah, xl. 26.) All truth is one, proceeding from one source and tending to one end—the glory of God and the happiness of moral beings. There must then be mutual relations and connections of all truths. As the discovery of one truth ensures that of others, so human knowledge prepares the mind for appreciating Divine wisdom. In like manner, the traveller, ascending some lofty mountain, as he rises on each successive eminence, will behold the forms of the glacier and the crag upon its summit more distinctly, while the horizon, still enlarging, will disclose below him a widening extent of country, where he may trace its rivers and count the number and the situation of its towns. “The highest learning is to be wise,” said the imperial philosopher, Marcus Antoninus, “and the greatest wisdom is to be good.” Therefore let us advocate learning—*with religion, if the union of the two can possibly be effected*; but let not the Christian, of all men, decry that learning which, if unhappily it come alone, at least saves the man from some errors to which he would otherwise be liable, and prepares him, to some extent, for appreciating and receiving the highest truth. “Man, as an inventive and active being,” writes the author whom we have already adduced, “is placed in the centre of the harmonies of the material universe; so that it shall

always, and by the very necessity of nature, be true, that *knowledge is his friend*. And while he learns this great lesson, he derives from it the means of detecting the mischiefs and fallacies of false philosophy. *Genuine science*, he well knows, approaches him always as a kind and beneficent instructress;—she has ever some boon in her hands;—she aids and comforts her pupil;—she walks on with him in the paths of improvement; accelerates his pace; stimulates his energies; and calls him still on and on towards higher ground.” (Essay introductory to Edwards on the Will, section 2, pp. 35–36.) We are thankful, that, in the system of this College, religion and science go hand in hand; and that the youth who tread the halls of this Alma Mater, will have every assistance and encouragement towards both the cultivated intellect and the sanctified heart.

I had intended to speak, at greater length than is now possible, of *the duty which the State owes to such Institutions as this*. And, since the topic cannot be entirely omitted, I must content myself with a brief reference to it. These higher Schools and Colleges are a strong support to the State, and should therefore receive in return care and assistance from the State. The education of the people should not only be secured by the State, as far as the Common and Public Schools may effect it, but, since the State cannot, under our existing political system, provide directly the needed Collegiate Institutions in which a more advanced knowledge, coupled with religious influences and motives, is communicated, it ought at least to aid effectually, by suitable appropriations and donations from time to time, the private enterprise and the Christian benevolence which are engaged in sustaining such Institutions. When it gives the charter for incorporating one of these Colleges, it recognizes the propriety and importance of the effort; and should, for its own security and advantage, be ready to render material assistance. An institution such as this, for example, located in the very business and military capital of the State; for which great exertions and great sacrifices have been made by its founder and friends, with a view to the public good in this growing West and in this thriving State; with buildings such as adorn these grounds; with the valuable and beautiful grounds adding ornament to the city; with a Preparatory School second in its excellence to none other in the State; with a Library already stored with choice and well-selected books, of perma-

nent value not only to the students of the College, but to the citizens of the State; with a Mineralogical and Conchological Cabinet which would do credit to an Eastern University;* with able Professors for the Collegiate Department, and for the Theological School; with all the machinery for active usefulness; and lacking only time (a lack from which every young College must suffer, and which every year reduces,) for reputation and for venerableness; with a provision now made for pastoral oversight and for evangelical instruction; and with terms of admission and residence so liberal that all, of whatever religious convictions, may, with entire respect to their liberty of conscience and opinion, have the full and equal use of all the educational advantages of the College;—an institution, I say, such as this, one of the bulwarks of the State, and one of the supports of society, ought to have, from the State, not only a chartered permission to live, but also a generous assistance in the days of its infancy and need—such generous pecuniary assistance, and for the same comprehensive reasons of public policy, as all our older States have given without stint to their denominational Colleges, making them a strength to the Civil Commonwealth and a power in the intellectual and moral world. I can only throw out this hint towards a most suggestive line of thought.

My brethren, as we are this day engaged in the solemn but blessed act of consecrating this Chapel of Griswold College to the honor of Almighty God, my mind and my heart are crowded with the memories of that venerable man, whose name will be forever associated with this Chapel and with this College. If he could have been spared to this hour, he, of all men, would have most rejoiced in it; though not that his name is associated with it. If the honor of such a distinction had been proffered to him living, with his characteristic humility he would doubtless have declined it, as he always shrank from any preeminence of mere place or title. Apprehending the characters of other men, with an accuracy and a readiness which amounted almost to intuition, his great judgment failed only when he judged himself. The men of the generation in the midst of which he moved, and which looked up to him as a Father in God, have felt that his precious

* Professor Agassiz, of Harvard University, in a recent visit to Iowa, visited Griswold College, and examined this Cabinet, not only complimenting the collection highly, but offering to purchase it, at a large price, that he might add it to the rich collections of his own University.

name, like his revered character, should be kept fresh, as a "household word," for posterity; and that no monument could be more suitable, for commemorating his virtues, than a Christian College which should bear his name. Himself, the friend of learning; himself, of large literary and scientific attainments; himself, ever longing, like his Divine Master, to do good to men; himself, filled with the Missionary soul, and always ready to make sacrifices for others; himself, to his latest hour, devising comprehensive plans for extending the truth of God to the destitute in our own country, and among the heathen; he would have welcomed this enterprise, and have breathed his warmest blessing upon the head of the first Bishop of the Diocese of Iowa, under whose large designings and by whose energetic efforts the noble work of founding and organizing this Christian Institution has been accomplished. One memorial of Bishop Griswold, within this Chancel this morning, is reminding us most touchingly of his sympathy with our present work. The Chair,* which had its place in his study; in which he so often sat for rest or for meditation; which was the mute witness of his long-continued habits of studious industry, of his deep thinkings and his laborious writings; and by which he so often knelt when offering up his earnest prayers in the silence and secrecy of his daily communion with God, is recalling to our minds grateful recollections of his sanctity and zeal for truth, and presenting to our conceptions an example and a standard for our imitation. That Chair is before us, vacant to-day, reminding us, that he who once used it is departed hence, and bidding us to remember the dead Bishop, and to "follow him even as he also followed Christ,"—vacant, I say, to-day in all propriety; for who, in services such as these, is worthy to sit where he sat, or to occupy the high place which he so meekly yet majestically filled? May God send the spirit of zeal and wisdom and love, which animated Bishop Griswold, upon all those to whom the oversight of this Institution has been given!

And now, let the Bishop of Iowa, the ever-respected Founder of this Institution, who also gave to it the name which honors it, and whom, of all his children in God, the Apostolic Griswold

* The Chair referred to came into the possession of Bishop Lee in a singular and peculiar manner, immediately after his consecration to the Episcopate, ten years since. It now graces his own study; and it is his purpose to have it occupy a conspicuous position at the successive annual Commencements of the Institution.

would have selected and appointed for this important work, thank God and take courage. And let all the friends of Griswold College thank God and take courage. Let us use all honorable means to bring the Institution before the attention of the citizens of this State and of the West, for their patronage and for their benefit. Let it be commended, in a suitable time and way, to the consideration of our legislators—the legal guardians and promoters of education within the State. Let the inhabitants of the thriving and beautiful city where it is located, feel and manifest a pride in this College, which is one of the honors and one of the attractions of their city; and let them sustain it by all their influence.

The work, my brethren, of establishing an institution like Griswold College, in this portion of the Western Valley, is none too soon undertaken. This great river, running for thousands of miles through a country wonderful for its agricultural capacities, and draining the granary of a world, is in due time to be bordered with busy towns; and that time is not far off in the future. These vast prairies, spread out from the Mississippi towards the setting sun, even to the base of the Rocky Mountains, are to be filled with a teeming, active population, who require and will require all the directing influences of a sound and thorough education, and all the restraining and saving influences of Christian piety. First in the field, with the energy and the self-denial of the pioneer, let this Alma Mater—this nourishing mother—have the rewards and the dignities of the successful pioneer, when the wilderness becomes the fruitful garden.

If I speak of *encouragements*, I say, let this fair mother, from her elevated home on this oak-crowned hill, look forth upon the open plains which stretch away from her feet into the interminable West, and with the spirit of the Evangelical Sower, such as our Lord describes in His parable, let her go abroad upon those fertile plains, and sow the precious seed of Christian learning. It will spring up and bear fruit an hundred-fold, for the good of the nation, and for the praise of God. We are working *for the present*—for a needy people—for an inviting harvest—for a co-operating Master. Let us work in desire—in hope—in expectation.

If I speak of *discouragements*, I say, let this fair mother, seated here upon the banks of the majestic flowing Mississippi—emblem

of the stream of population flowing also past her view into the far-off depths of the continent—like the oriental husbandman scattering his grain upon the face of the inundation, in unquestioning confidence or in uncalculating benevolence, cast, in like manner and in the same spirit, her bread upon the waters, as they ever move down to the sea. Along the river's lengthened course, many a spot in the wide valley will be made green by the bountiful gift; and the waters of the distant Gulf, laving the shores of both the Hemispheres, will distribute some portion of the gift as a blessing to all the nations;—even as the ashes of Wickliffe, carried down to the sea, sanctified its many floods, and hallowed all lands washed by the ocean's waves. We are working *for the future*—for humanity—for God. Let us work in patience—in earnestness—in faith.

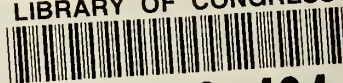
Or, if, without reference to encouragements or to discouragements, I speak of simple *duty*, I say, let this fair mother, in this day of her anxiety and fear, come forth from the Academic Hall, where, with limited means, she is endeavoring to nourish with fidelity the children committed to her maternal keeping—let her, I say, come, with her burden of care, into this Sanctuary of God just consecrated to His glory, for her comfort and for her strength; and here, in His house, let her cast her burden upon the Lord; and here, in His house, let her kneel and pray; and here, in His house, still kneeling upon her knees, with bowed head, and with bended form, and with folded hands, a meek and trusting suppliant before the mercy seat, let her *wait*—for His blessing.

Prayer set forth by Bishop LEE, to be used in the College service.

O God, without whom nothing is strong, nothing is holy ; may thy blessing rest upon this Institution, established in thy fear and for thy glory. May it ever be built up on the true foundation, Jesus Christ himself being the Chief Corner-Stone. May those who teach be taught of thee ; and may those who learn be made wise unto salvation. To those who are preparing for the sacred Ministry of thy Church, give thy grace and heavenly benediction ; and to all who are here gathered together to receive instruction, vouchsafe, we beseech thee, thy Holy Spirit, and inspire within them a love of thy Holy Name. Preserve them from all evil and danger, from wicked habits, and from everything that is sinful in thy sight. May they all remember thee, their Creator, in the days of their youth ; and finally be made partakers of everlasting life ; through Jesus Christ, our most blessed Lord and Saviour. *Amen.*

MAR. 20, 1865.

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